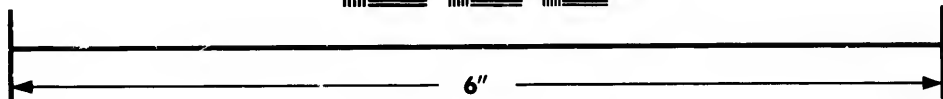
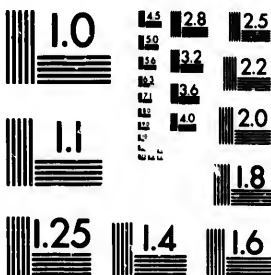


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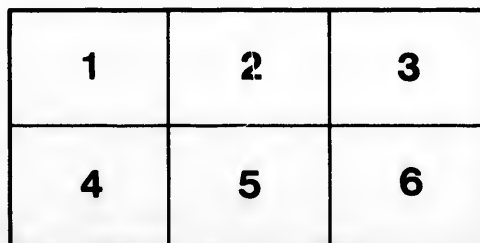
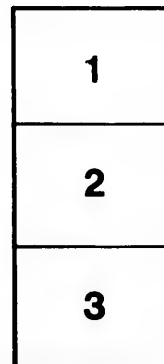
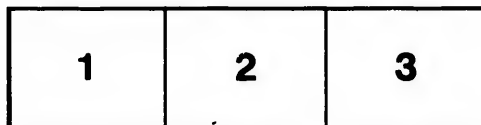
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AN ADDRESS

READ BEFORE

Truro Methodist Church Pleasant Street
Epworth League.

Farewell Social to the Old Hall,

Friday Evening October, 1st, 1897.

BY

ISRAEL LONGWORTH, Q. C.

REV. JABEZ A. ROGERS, PRESIDING.

PRINTED AT THE COLCHESTER SUN JOB ROOMS, TRURO, N. S.

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Queen's University at Kingston

AN ADDRESS

READ BEFORE THE TRURO METHODIST CHURCH PLEASANT STREET EPWORTH LEAGUE,
FAREWELL SOCIAL TO THE OLD HALL, FRIDAY EVENING, OCTOBER 1ST, 1897,

BY

ISRAEL LONGWORTH, Q. C.

REV. JABEZ A. ROGERS, PRESIDING.

Mr. Chairman, Ladies and Gentlemen :--

The Young People's Society of Epworth League in connection with Pleasant Street Methodist Church, not unmindful of the building they now occupy, (known for twenty-one years as Pleasant Street Methodist Hall,) having proved to them on several occasions since their organization, as "none other but the House of God, and the Gate of Heaven", to their waiting souls, have expressed a desire that some record of its history should be furnished to the League, before its meetings are held in the new structure forming the north wing of the enlarged and revised edition of Pleasant Street Church. We all know something of the craze men have for old hats and old shoes; and women for old bonnets and old dresses, on account of the comfort which is experienced from their wear. The late Mrs. Burnyeat, relict of the first English Church Clergyman of this Town, informed me that her husband wore a clerical hat for so many years that at last she became perfectly ashamed of it, and, aware of Mr. Burnyeat's fondness for old things, and great dislike to changes, she resorted to a little stratagem to get rid of it. When the late Archdeacon Willis of Huilfax was to make his first pastoral visit to Truro, and was expected a certain hour on a certain day to drive to and sojourn at Longfield Cottage, Mrs. Burnyeat placed a new clerical hat of same pattern and size as the old one on the hall table, and put the one in use in the waste barrel in the cellar. When Mr. Burnyeat got word that the Archdeacon was driving up the avenue he went out to meet him, first looking for his hat, but not finding the one he had been accustomed to wear, would not leave the house till it was brought from its appropriate hiding place. To such a man a new hat was like the armour of Saul to David,—"he had not proved it." And is it not noticeable that women, in trimming their Easter hats and spring bonnets, do not long for the feathers of newly discovered birds. They are perfectly satisfied with the plumes from the tail and wings of the old ostrich.

It is therefore not to be wondered at, that such feelings of high regard should be manifested by our young friends for this old hall,—the place where so many, during two decades, have realised "they have a building of God, an House not made with hands, eternal in the heavens." Doubtless feelings of this character actuated the Jews in their captivity in exclaiming:—"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

The only matter for surprise is, that the task imposed, had not fallen to one accustomed to speak in League Meetings, who would have been more at home in addresses of a semi-religious character.

To accomplish the duty assigned, the best I can do, is to act on the philosophy of Sir Boyle Roche, who said "that the right way to meet danger, was to meet it plump in the face," and in the presence of so many good looking

members of the fair sex, I must admit that there is a great deal of subtle truth in this apothegm. There is, therefore, no escape from giving a short dissertation on this old Hall, which at first blush, to say the least, cannot be regarded, as a very popular subject for discussion "to the stranger that is within thy gates."

A building implies a site, and members of a society -like yours, familiar with foundation truths, who know how important it is for all to lay in Zion a good foundation, may expect a word about the land this building occupies. Every denomination knows how important it is that their church buildings should be erected upon suitable and convenient grounds. Well located, nicely graded, and well kept sites; with appropriate structures thereon; rank among the ornaments and privileges of the Church of God upon earth, and their necessity is as great in this advanced age of the world's history, as it was in the days of the Psalmist David, or the prophet Zechariah.

"Walk about Zion, and go round about her; tell the towers thereof."

"Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."

"Thus saith the Lord of Hosts; Let your hands be strong, ye that hear in these days by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of Hosts was laid, that the temple might be built."

From 1844 till Sunday, 17th December, 1871, the Methodists of Truro worshipped in their first chapel, nestling among the willows by the east side of Archibald's Mill race, crossing the then Back Street, (so called,) running from Boyd's Brook to the Salmon River. The willows and the mill race have gone, but the building, or that part of it once a church, 33½ ft. front by 42 dec., still occupies its original site, and can be found on the corner of Prince and Wadell Streets, occupied by S. M. Bentley & Co. as a grocery store.

This place of worship, however, was not completed till September, 1848, on the 10th of which month it was formally opened by the Revd. Frederick Smallwood, one of the strong men of early provincial Methodism, whose memory is still fragrant in all the churches. While it continued a House of God, some of the successive preachers in charge of Truro Circuit, who ministered about the holy things of this temple, according to the dates of their incumbency were:

From 1854 to 1857	Rev. George O. Huestis.
" 1857 to 1859	" John McMurray.
" 1859 to 1861	" Thomas H. Davies.
" 1861 to 1863	" Thomas Smith.
" 1863 to 1866	" A. B. Black.
" 1866 to 1869	" Roland Morton.
" 1869 to 1871	" John Reid.

who remained in charge of the circuit after the first opening of Pleasant Street Church -24th December, 1871,—till June of the following year.

Mr. Read was followed by the Revd. Job Shenton, now a well known Minister of the N. B. and P. E. I. Conference, whose earnest sermons and able addresses on subjects of great public interest, endeared him so greatly to our people as to lead them to ask Conference for his return to the Circuit for a fourth year. In the face of the rule limiting the Ministers term to three years, this was a most unusual thing to expect. There was, however, some important reason in 1875, why the Revd John Read should be returned to Grafton Street, Halifax, a fourth year, which led Conference to grant the Truro people their request; so Mr. Shenton became, unless with the single exception of the Revd. J. R. Narraway, M. A., the only minister appointed to Truro Circuit for so long a continuous period. He and his good, cultured wife are still fondly remembered by us for the great interest they took in the welfare of Truro during their sojourn.

For some six years previously to 1855, the late Revd. J. R. Narraway, M. A., was stationed in Truro. In the estimation of an aged Methodist Minister

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The Old Bk Cathedral - Kingston

still living*, no man did so much in preparing the way for Methodism in Colchester as this well known divine. His eloquence was not only fascinating, but instructive and convincing. Everywhere multitudes flocked to hear him, and came away convinced that the Arminianism he preached was taught in the Bible. He was eminently successful in removing existing prejudices against this form of christianity. He was stationed here in 1847, and in cultivating the fallow ground that had been broken up by the Revd. Robert Cooney, whose name is still a tower of strength in Canadian Methodism, Mr. Narraway proved himself to be a workman that needeth not to be ashamed. When Pleasant Street Church was erected, he sent a contribution towards the building fund, desiring to pay for a brick in the building, as a memento of his pastorate in the days of his youth.

On Sabbath morning, January, 1887, —eighteen years after his retirement from the public ministry, and thirty-two since he had addressed a Methodist congregation in Truro,—Mr. Narraway preached for the first and only time in Pleasant Street Church, from the last clause of the 5th and 6th verses of first Revelation :—

“Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and His Father; to him be glory and dominion for ever and ever. Amen.”

The effort was a fine one, and in the passages contrasting human love with the love of God, the speaker was particularly happy and eloquent. Throughout the discourse, the listener could not but have been impressed with the appropriateness of the words chosen, and their forceful meaning, as well as with the comprehensiveness of every sentence, calling to remembrance language used by Fox in relation to the younger Pitt: “He never is at a loss for a word, and the very word.” No doubt this great qualification for a public speaker, coupled with his natural gifts of oratory, sanctified by the grace of God, was the secret of Mr. Narraway's great strength and acceptability as a pulpit orator. Before dismissing the congregation, Mr. Narraway broke in upon the voluntary of the choir to say a few words of friendly christian greeting to those present whose souls he had once cared for. His kindly references to the departed,—who composed the many gaps he noticed in the ranks of his former hearers, touched a tender chord, and were deeply interesting to all who know too well what it is to wait and weep in vain :—

“For the touch of a vanished hand, and the sound of a voice that is still.”

This gifted minister of the New Brunswick and P. E. I. Conference died at St. John, N. B. on the 9th of September, 1893, aged 74 years. He was a native of England, who entered the ministry of the M. C. in 1841, and was ordained in 1845. His first appointment was to Shubenacadie for one year, but after two years in the Newport Circuit he was returned to Shubenacadie, (then including Truro,) where he remained for six years on what must have been Methodistically, an arduous field of toil. Then came an appointment to Charlottetown, where the fame of his pulpit eloquence reached far beyond the limits of the Island, then in succession to Guysboro and Sackville, remaining three years in each circuit. In 1860 he was appointed to St. John, N. B., and for nine years following, until he became a supernumerary, held the pastorate of several leading churches in that city. He was a delegate to the Canada Conference at Kingston in 1860, and took western audiences by storm. In the palmy period of his ministry he ranked with Dr. Riehey and Charles Dewolfe as the foremost pulpit orators of the Provinces.

Mr. Narraway was a tireless student, an insatiable reader of books, and a close observer of current events. Like Jabez Bunting, he studied the newspapers that he might know how God governed the world. He had rare forensic gifts and might have made his mark at the bar or in the legislature. A master

*Rev. G. O. Huestis.

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of glowing and persuasive rhetoric, he was always in touch with popular audiences. Combined with argumentative force and flowing speech was a keenness of satire, exceedingly effective in platform efforts. Few men of any profession were so well posted up on public events, and his lectures on the Crimean War, the Indian Mutiny, and the Civil War in the United States evinced intellectual qualities of the highest order. He was an effective advocate of temperance reform. But above all we preferred to listen to James R. Narraway as a preacher of righteousness. He was a most able minister of the New Testament, and no one can easily forget some of the sermons which he preached on Conference occasions, during the middle decades of this century.

"He being dead, yet speaketh."

Were it pertinent to the subject under consideration, and, time permitted, we could speak of others of the early ministers of Truro, who, like the great apostle to the gentiles, "fought a good fight, finished their course, kept the faith and are now inheriting the promises," but there is no time for such a digression.

After the building of the old Chapel, the first step in the direction of church improvement was taken in 1865 under the pastorate of Mr. Black. At this time the pulpit, in the language of Dudley Warner was a "veritable ecclesiastical fortification",--like the one in the old Presbyterian double barrel Church at Badddeck, Cape Breton. It was so high that at the watch night service closing out the old year 1857 it was thought by some that the minister assisting the Revd. William Perkins, visited the land of Nod unknown to the congregation, while Mr. Perkins, who was given to long discourses, preached on into the forenoon of 1858, before the service was closed by the usual prayer, and the worshippers were asked to join in the customary hymn :

"Come let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear,

which invariably follows the passage of the old year into eternity.

Whether this incident, or a desire to get more in touch with the congregation, led Mr. Black to think the pulpit too high, is not quite clear. Certain it is that he took up a subscription amounting to £2, and had the pulpit lowered two feet. Afterwards it was remarked that he was not as high church as formerly, and that his successors in the ministry, had not as lofty ideas, and did not resort to such flights of imagination, and heights of eloquence as those who filled the pulpit when it was more heavenward.

This cutting down of the high pulpit, in the old church, small a matter as it appeared at the time, was nothing more or less, than a significant reminder to the people, that the building itself was getting out of joint with the times.

During the pastorate of Rev. Roland Morton it was realised by many of our people that a more commodious edifice was required to accommodate the increased membership of the church, consequent upon Truro having passed from a village into an educational and railway centre, since the establishment of the Provincial Normal School, and the opening of the railroad from Halifax to Pictou. Mr. Morton saw the importance of a move in the direction of a new church, and at the September Quarterly Meeting of 1868, brought the matter up for consideration, and intimated that a Halifax gentleman would pay \$500 towards the project, provided it was commenced while he was in charge of the circuit. Whereupon it was resolved by the Board:--

"That brethren J. W. Killer, S. S. Nelson and I. Longworth be a Committee to look out a site for a new Chapel and report to the next Quarterly Meeting."

This Committee was unable to secure a desirable site during the balance of Mr. Morton's term, which expired at the close of May 1869, so the church unfortunately lost the promised aid from Mr. Morton's Halifax friend.

At this time the Truro Circuit was a Home Mission Station, giving the

Minister in charge a salary of \$500 00 apportioned over the circuit as follows:

Truro	\$320.
East Mountain.....	40.
Salmon River and Greenfield.....	20.
North River.....	40.
Ischgonish	40.
Londonderry, being Great Village and Acadian Mines	40.

to which sum the Conference made a contribution from the Home Mission Fund.

Truro not being an independent circuit, was unable to get this year, (1869) as Mr. Morton's successor, the man the Quarterly Board invited—the Rev. Joseph Gaetz—then of Shubenacadie. The Conference in its superior wisdom, appointed the Revd. John Reid to the Circuit. About the time Mr. Reid took charge, circumstances became propitious for purchasing the present church property. Some time previous, in view of the prospective growth of the Village of Truro, as it was then called, into a Town of some importance from the causes already indicated, a syndicate, composed of Adams G. Archibald, William Faulkner, Hiram Hyde and John S. McLean, bought the farm of William J. Cook, extending from Prince Street, south to the Intercolonial railway track, and lying between Pleasant St., and Cook's Lane—now Dominion St.—for \$1600, minus some lots in front previously sold. The title was taken in Mr. McLean's name. Mr. Hyde, who then took, as he had ever done, a warm interest in the welfare of Truro Methodism, strongly advised that a site be secured from the Cook farm for the contemplated new church, and said he would recommend Mr. McLean and those interested with him in the property to give a good lot at a reasonable figure, on account of the enhanced value that would attach to the rest of the property from such a sale. The result was that on the 17th July 1869 a deed of land fronting 165 feet on Pleasant Street and the same width on Cook's Lane,—by 363 feet from Street to Street passed from Mr. McLean and wife to Samuel Rettie, James W. Killer, William Cunningham, Samuel S. Nelson, Israel Longworth, Samuel G. W. Archibald, and George Hyde. Trustees of the Wesleyan Church, Truro, for the price of £90, being old N. S. currency, equal to \$350.40 Canadian Currency, or only forty cents more than Zion Church recently paid for their church lot, fronting only on one street, about one third the width and less than half the depth, and that too in a much less desirable location, for church purposes.

It may therefore be safely affirmed that to the good offices and far sighted judgment of our warm hearted old friend Hiram Hyde, the Truro Methodist Society of to-day, is largely indebted for the property which so handsomely accommodates their enlarged church and hall, and parsonage; and which if vacant, would now readily sell in lots for \$5000, or \$6000. The benefit of such a site in the West centre of the Town for the enlargement of the church of 26 years ago, with the addition of a new hall for Sunday School, Prayer Meeting, Epworth League, and social gatherings, all on the ground floor, and constructed in the most modern style—has proved an incalculable boon to the Truro Methodists of this almost 20th century, enabling them to erect upon it a building, which for comfort, convenience and suitability for conducting religious and social services, and subserving in the best manner all interests of the Church, in the opinion of the best informed, is second to none in provincial Methodism.

After securing these grounds and erecting the church and parsonage, by Robert Brown, builder, under plans and inspection of William R. Mulholland, Architect, late Mathematical teacher of the Normal School: the Methodists of that day—1871—(who were a less numerous, and much weaker body of christians, financially speaking, than the present church), found that the effort proved such a tax on their resources that they were obliged to defer the erection of a Sunday School and prayer meeting Hall for a more convenient season.

For five years, with the exception of a short period when the Sunday School was held in the old Temperance Hall, next *The Colchester Sun* Office, and the

prayer meeting was held in Crow's Hall, Prince Street, the Church was used for services of every description, incident to the work of the circuit in the Town.

During this time, one of the most important gatherings was an adjourned meeting of the June Quarterly Board of 1872 held in the chancel of the Church at 2 o'clock p. m., on the 17th of the month.

Rev. John Read occupied the chair, and there were present:—

Rev. Thomas Smith, supernumerary, and Brethren David Elliot, Samuel S. Nelson, James W. Killer, Anthony Shaw, James Crowe, Stewart Copeland, Thomas Johnson, Alexander McNutt, Robert Hall, Dr. W. E. McRobert, Adam McNutt and I. Longworth.

At this meeting it was moved by Anthony Shaw and seconded by Robert Hall that the Circuit be divided. 6 voted for, 2 against, and 5 abstained from voting. Some were very much opposed to the motion. The object of the resolution was to constitute the Town of Truro a Circuit by itself, and place the rest of the Circuit in charge of a minister under the name of the Onalow Circuit. This result was effected by the Conference a year or so later, and Londonderry and Acadian Mines have since been made a Circuit of that name in charge of a minister resident at the Mines.

In the fall of 1876 an opportunity occurred to the Trustees of the Church to get this Hall for \$80.00 and fit it up for Sunday School, prayer meeting, and other religious and social services. It had been built by Sydney S. Crowe, one of the old Truro builders, who as an aged citizen, took part in our late Jubilee and Natal Day celebration of the fourteenth September ultimo. It was completed in May, 1857, and up to the time of our getting it, formed the West wing of the original twin Model School Buildings in connection with the recently introduced Normal School System of Education. This building was one of two buildings exactly alike, connected by a passage way, and the counterpart now forms the Halifax Banking Company's counting House on Prince St.

The Model Schools in Truro were opened in what might be then called these houncing twins, the first of June, 1857, with the following staff of Teachers:

John B. Calkin, Head Master, who taught in this building; Joseph N. Webster, Teacher of the Intermediate Department, who taught in the East wing; Sophia Christie, Teacher of the Primary Department; with Miss Jane C. Greaves of Mount Pleasant, Bible Hill, added as Instructor of Sewing, a little later. Mr. Webster, who left Truro 21st November 1859, for Charlottetown, P. E. I., to take charge of the Normal School there, was succeeded in his position here by John R. Miller. After several years service, about five or six, Miss Christie was succeeded by Miss Sarah McLeod.

In 1864 John B. Calkin was succeeded as Head Master by Edward Blanchard; and, John R. Miller by James Little, the latter of whom, in a building more suitable to the times, still holds the educational fort teaching the young ideas how to shoot, in a very efficient manner.

From this time on, on account of the short time at my command for gathering material, I am unable to give complete information.

For several years Miss Matilda Faulkner had charge of the Preparatory Department, and Miss Mary Russell the Primary. A new Department was opened also, and was placed under Miss Susan Waddell (the present Mrs. William Cummings.) Seeing that the second teacher at the opening had in the early history of the school been promoted to the oversight of the first training school in a sister colony, it was natural to expect that the Head Master would in due course be called to fill a similar position in this Province. We must all express our delight that Mr. Calkin still fills the position with great vigour and ability after the wear and tear of so many years of scholastic life.

And here I must notice the short-sightedness of the League managers in not giving our assemblage the character of a twin or duplex gathering by inviting Principal Calkin and all of his old teachers and scholars, now living, who were at the opening of the school in this building forty odd years ago, to take part in our proceedings. How deeply interesting would be the calling of the roll of scholars

of four decades by Mr. Calkin, and would it not elicit many touching remarks, from teachers, scholars and audience; and would not much gratification be expressed at the varied successes in life of the living, so far as known; and how many silent tears would be shed as one after another was reported as having joined the great majority? And how appropriately at the close of such a united service could be sung Burns' beautiful song

"Auld Lang Syne."

In 1876 this building and its double, having been found too small for the purposes of the school, had to make way for a larger structure, and the trustees gladly availed themselves of the opportunity afforded, to add a Hall to their Church property, paying \$80.00 for an erection in which the intellects of the rising generation of Truro had been quickened in secular knowledge for twenty years, and which they thought when moved and repaired would prove an equally suitable place to impart religious instruction to the children of our church for a like period.

It was moved to its late site which it occupied for over 20 years, by Andrew Johnson, a leading builder of that day, for the sum of two hundred and five dollars, (and the short remove recently made from there to this part of the property to give room for the building of the new hall, was effected by John Diekey at a cost of \$60) The total cost of the building placed on the ground, repaired and underpinned, amounted to \$401 15 This expense at the time was principally met by the late S. S. Nelson, who for many years in cases of emergency was the financial stand-by for the Church,—though a number of subscriptions were paid to him in reduction of his advance before it was fully settled by the Trustee Board, which may be given as indicative of the active workers in the church at that period. The payments by members to Mr. Nelson range from October 18th, 1876 to March 13th, 1877, and were as follows:—

S. Rettie.....	\$ 5 00	G. O. Buchanan.....	\$ 5 00
J. W. Killer.....	10 00	Rev J. A. Rogers.....	4 00
J. A. Leaman.....	20 00	Miss Leake.....	10 00
Fanny McCully.....	2 00	Mrs. Hawker.....	2 00
Miss Burns.....	50	Mrs. Christie.....	50
James Weatherby.....	5 00	George Donkin.....	5 00
Miss Corbett.....	1 00	Miss Archibald.....	1 00
Wm. Beck.....	10 00	Rufus F. Black.....	5 00
Mrs Chambers.....	4 00	Miss Chambers.....	1 00
Wm. McKay.....	1 00	Dr. McRobert.....	10 00
A. H. Crowe.....	20 00	Mrs Shaw.....	1 00
Miss Shaw.....	1 00	H. Hyde.....	20 00
S. S. Nelson.....	20 00	J McDowell.....	5 00
L. J. Crowe.....	5 00	S. S. collections on 3 Sundays..	3 54
Asher Archibald.....	5 00	George Hyde.....	5 00
James Dodson.....	5 00	Linton & Black.....	7 50

That the Church at this time was still feeling depressed from the effects of its recent building operations is pretty evident from the fact that it could not raise \$500 to get out of debt without mortgaging some portion of its property.

At a Trustee Meeting held in the Parsonage April 24, 1877, at 8 p. m. Revd Mr. Rogers in the chair; present S. G. W. Archibald, S. Rettie, S. S. Nelson, J. W. Killer and I. Longworth, Mr. Rogers stated object of meeting was to ascertain the financial position of Church property.

Accounts from Brother Nelson were read by Secretary, showing balance due him

On this Hall.....	\$209 25
" Church attendance.....	170 71
" Church account.....	145 91

In all..... \$525 87

Afterwards it was moved by brother Rettie, seconded by brother Killer that Conference be applied to for leave to mortgage part of Church property for \$500, to relieve Trustees of pressing debts due Brother Nelson. Passed

Application was made to Conference for such leave, and in due course the following missive was received :—

DIGBY, July 17th, 1877.

THIS IS TO CERTIFY

That the Trustees of the Methodist Church in Truro are authorized by permission of Conference recently held in Yarmouth to effect a mortgage on the property to the amount of Five Hundred Dollars.

(Signed) ELIAS BRETTELE,
President of Conference.

The details of the mortgage loan which followed need not be given, further than to state that by this mode brother Nelson's debt was met, and the Trustees relieved of their liability. Looking back from this period, in view of the present state of the Church, it may appear a little singular that a comparatively small debt for a religious corporation pressed so heavily upon the society at that time. The explanation may be found in the fact that for several years after Truro built its new Church and parsonage, and became an independent Circuit, the financial burdens were found to be quite onerous, they being in no ways lightened by substantial contributions as formerly, before the formation of the Onslow and Acadian Mines Circuits, from the brethren of Greenfield, East Mountain, North River, Ischgonish, Great Village and Acadian Mines.

The Ministers in charge of Truro Circuit during the time this building has been a religious hall, were :—

From 1876 to 1879	Rev. Jabez A. Rogers.
" 1879 to 1881	" Robert A. Temple.
" 1881 to 1884	" Simon B. Dunn.
" 1884 to 1887	" Robert A. Daniell.
" 1887 to 1890	" Ezra B. Moore
" 1890 to 1893	" William Ainley.
" 1893 to 1896	" Wm. H. Heartz, D. D.
" 1896 to 1897	" Jabez A. Rogers.

The names of these good brethren are familiar in every household, and to take time to recount their varied, untiring and zealous labors of love in Church and Sunday School work, during their Truro ministry, would be needless excess. But we are most thankful to a kind providence to be able to state that all are yet alive, except one of the brightest in this galaxy of choice spirits,—the Rev. R. A. Daniell, Ph. D., whose name and memory our Church cannot willingly let die.

"The Rev. R. A. Daniell was born at Carleton, N. B., October 2nd, 1849, and died at Middle Musquodobit, N. S., August 12, 1893.

Dr. Daniell was the youngest son of Rev. Henry Daniell, D. D., of St. John, N. B., and belonged to the fourth generation of a family prominently identified with Methodism from the days of Wesley.

"From his early childhood, Dr. Daniell displayed strong religious tendencies which resulted, at the time of his opening manhood, in his thorough spiritual conversion. At the Conference of E. B. America, in 1869, he was admitted as a probationer for the ministry, and received into full connection and ordained, at the Conference held in Fredericton, N. B., in 1875.

"His sermons were brilliant in conception, interesting in illustration, forcible in argument, and effective in delivery. By such creations of his consecrated gifts did he ever minister: to the delight and instruction of his congregations. In social life he was universally respected and loved."

"His physical constitution, though never robust, proved equal to the work until a few years since, when an injury to one of his limbs made amputation necessary. As soon as practicable, he resumed his place in the ranks of the active ministry, but with feeble and precarious health. Within a fortnight of his death he preached his last sermon.

"During the ensuing week, the "last mysterious summons" came. Seized by sickness of alarming form he was calm and hopeful to the last. To the Rev. Dr. Heartz, who visited him a few days prior to the close of the mortal struggle and with tenderest fidelity told him of the certainty and nearness of the approaching end, he made the assuring statement, "I am resting upon the atonement." Such a testimony was brief, but was it not all comprehending? Yes! Enough for life—enough for death,—enough for time,—enough for eternity.

"Thus, resting upon the Atonement, did the trustful, pure and gentle spirit of our beloved and lamented brother pass away to God in the forty-fourth year of his age, and the twenty-fourth of his ministry."

To this just and admirable obituary, from the Conference Minutes of 1894 nothing need be added, unless to state that Dr Daniell was noted as a great admirer and excellent judge of animals of the lower order, and his great fondness for a good cow, and a fine horse, which he rarely was without, was proverbial. With that old Missionary, the Revd. John B. Strong, he could say "that if there should be a resurrection of the brute creation, he would not be ashamed to face any of the quadrupeds that had carried him over the rugged mission field."

It will be noticed as a very agreeable, if not a somewhat remarkable fact, that our present popular and talented pastor was here in 1876 when this Hall was secured for the services of the church. In the long history of Truro Methodism, Mr. Rogers is the only instance of a former pastor invited to return a second term. His voice was the first within these walls to speak of the wonderful goodness of God to his people. He will be the last to pray to God that the blessings of the most High may descend upon us on leaving this building for the new hall, where he will be the first person to implore the benedictions of the Almighty for our good as a people.

The reasons for the abandonment of this building are not difficult of comprehension. The growth of the society which required a new church, caused a corresponding increase in the membership of the Sunday School, - the nursery of the Church. In December last the Trustee Board took action, and a committee was appointed, who procured plans for a new hall at a cost of \$45 to the Church. There was every prospect of this arrangement being carried out, until the fire in the chancel of the church, which occurred from the closing of the register over the hot air furnace on the tenth of January last, occasioning a loss of \$1169, which was promptly adjusted and paid by the North British and Mercantile Fire Insurance Company. Though this accident appeared like an untoward event, and for the time cast a gloom over the church, it was considered by several of the congregation as providential - pointing, under the changed conditions, to an enlargement and improvement of the church, with the addition of a hall, under one roof, and doing away with the necessity of a separate building.

So general was the feeling after the fire that the church and hall should form one structure, a meeting of the congregation was called to consider the matter, and a committee was appointed, who got Mr. Dumaresq, the Halifax Architect, to visit Truro and suggest what course had better be adopted. Mr. Dumaresq recommended a change in the position of the chancel, from the West end to the South side, with the Hall on the North and prepared plans accordingly, which have since been carried towards completion by Charles H. Beattie, a Truro builder, under the superintendance of Mr. Dougall Henderson, our town Architect, as it is to be hoped, to the satisfaction of all.

How far an accident that renders it necessary for an insurance company to deplete its funds by \$1169 can be considered providential, we can hardly take time to debate. We have seen it stated somewhere, that Providence, like the devil, gets more than its proper share of credit for the evils that are in the world. Laziness, folly, bad management and incapacity are the sins for whose results Providence is too often held responsible. But whatever may be thought upon this subject generally, we believe that for the results which have been occasioned from the fire damage to the Church, after taking final leave of this old building for the newly constructed one, all of our people will be led to exclaim in the language of Shakspeare :-

"There's a divinity that shapes our ends
Rough-hew them how we may."

Pleasant Street Methodist Church, as we knew it before the fire, and this building, was the scene of the seventh session of the Nova Scotia Conference of the Methodist Church of Canada, opened on the third Wednesday in June, 1880, over which the Revd. Richard Smith was elected President, and the Revd. Jabez A. Rogers was re-elected Secretary. This being the first meeting of the Conference in Truro, there were many misgivings expressed by some of our people as

to our ability as a Church to hold it. These coming to the ears of the late Mrs. Flemming Blanchard, the wife of an elder in the Presbyterian Church, she stated that sooner than the Conference should not be held in Truro, she would entertain nine of our ministers. This encouraged us to hold the Conference, and with the aid of Mrs. Blanchard's fine christian spirit upon other good people outside of our denomination, the first Conference in Truro was well entertained, without any household being overerowed with clerical guests.

This Church and Hall was also the scene of the fourth session of the Nova Scotia Conference of the Methodist Church, opened on Wednesday, June 15th, 1887, at 9 A. M., at which Revd. Roland Morton, one of the old pastors, who died September 8th, 1890, lead in prayer, and over which Revd. Joseph Gaetz was elected President, and Revd. A. D. Morton, M. A., re-elected Secretary. At this meeting of Conference in Truro, the Revd. E. B. Moore was appointed to this Circuit in place of Revd. R. A. Daniell, whose term had expired. Truro would also have been honoured by holding the Fourteenth Session of the Conference which met at Liverpool on the 17th of July last, had not the fire in the Church occurred. For being deprived of this great privilege, the next session of Conference will be held, D. V., in the newly enlarged Church and Hall, on the third Thursday in June, 1898. When the members who attended the first and second meeting of Conference here, witness the great changes that have been made in the church, in anticipation of their fifteenth session, they will better understand the meaning of the words of Ecclesiastes :—

"Say not thou, what is the cause that the former days were better than these? for thou dost not inquire wisely concerning this."

My earliest recollection of this building goes back over four decades, and with it my first introduction to Hiram Hyde. This was before the days of Cobequid Hall opposite the north-west corner of the Common, the Y. M. C. A. Building, or Gunn's Opera House, and the timbers of the First Presbyterian Church, which then stood in the Truro Public Cemetery, had not been converted into the Temperance Hall, which for a time graced the east rear of *The Colchester Sun* Office. At this time there was a craze over a newly introduced burning oil from the Trinidad pitch lake of which Mr. Hyde was the promoter, that filled the public eye as largely as fine specimens of gold bearing quartz rock from the famous Tonquoy Gold Mine do to-day. Mr. Hyde was the hero of the hour, and he was invited to give a public address on his Trinidad coal oil, which he firmly considered was far in advance of the tallow candles and burning fluid, then in general use as illuminators, and which he believed would soon become an important factor in domestic economy, and knock the old-time lights higher than a kite. The address took place in this room on an evening of 1857, this time of year. The remarks of Mr. Hyde, who was then bubbling over with the great energy and vivacity which have stood by him all these years in so remarkable a degree, were most attractive and entertaining. To add to the interest of the occasion, the building was lighted with the veritable coal oil, in glass lamps such as are now used for refined kerosene. My recollection of the affair is—after looking back through the long vista of departed years—that the pitch-lake oil exhibited at this time was a most excellent sample of what would now be designated the darkest looking, worst smelling, and most horrible smoking crude Petroleum—such as was known to commerce before the modern refining processes were adopted. No doubt these inventions have since made a wonderful change in the quality of the Trinidad Pitch Lake Oil, verifying Mr. Hyde's predictions regarding the displacement of the old lights, which have been more than realised. At the close of the meeting Mr. Hyde was highly complimented by some persons present, for his great enterprise, one of whom was the Revd. Mr. McArthur, who compared him to Asher,

"Who had dipped his foot in oil and made himself acceptable to his brethren."

So far no detailed account of the use to which this old Hall was largely devoted during the past two decades—Sunday School work—has been given.

Purposely I have avoided saying much about this interesting feature in the history of this building, not wishing to forestall in any measure the "Sketch on Methodist Sunday Schools in Truro," which, it is understood, Miss F. D. Johnson is preparing to read at a Sunday School service in connection with the re-opening of Pleasant Street Church on the seventeenth of this month*. Suffice it to say that the late Dr. W. E. McRobert was the first person to preside over the Sunday School in this building, and he held the position of Superintendent with great acceptability, till he resigned in 1884, and was succeeded in the office by Mr. G. O. Fulton, the present incumbent.

Of the late Dr. McRobert, we would like to speak and appropriate as our own, the language of the resolution of the Liberal Conservative Association of Colchester, passed after his death in February, 1887, which was at once expressive of the sincere and heartfelt regret of every member for the great loss sustained in the death of Dr. McRobert, who for many years was President of the Association; and, at the same time marked their appreciation of the life of one who in several important respects had been a most useful citizen and a public spirited gentleman of whom any community might be proud. The members felt that it was only necessary to refer to the record the deceased made for himself in Nova Scotia, that the valuable lessons it imparts—showing what may be accomplished by industry, frugality and self reliance, coupled with a strict adherence to principles of temperance, morality and christian truth—may not be lost to the young men of our country. For over thirty years Dr. McRobert resided in this municipality, the former part of which period he was favorably known as a physician, and latterly as a manufacturer and dealer in a certain class of manufactured goods. In those years he endeared himself to a large body of people, by being a strong son of temperance, an active Church and Sunday School worker, a person whose political conduct was governed by conscientious convictions, and one, who was always courteous and gentlemanly in his dealings with his fellow men, by whom he was regarded as true and faithful in all the relations of life. During the political battle that waged over this country at the time of his death, there was but one feeling of universal regret—that the angel of death should flutter his dark wing over the habitation of a citizen so good and true, who had not reached the allotted period of human life.

When the time came for the funeral obsequies of our departed friend, the bugles of both parties sounded a truce, the asperities of political life were forgotten, and all classes and creeds vied with each other in doing honor to the memory of one—however much some might have differed with him in tenets of faith, or questions of political economy—whom all highly esteemed for sterling worth, uprightness of character, and a conscientious devotion to what he considered the strict line of duty—illustrating in his life the words of the Psalmist:

"Mark the perfect man, and behold the upright,
For the end of that man is peace."

The time has come when we must take our last, heartfelt, fond adieu to this old historic building; for the place that knows us now in its present condition will soon know us no more forever. There was some expectation that when this Hall was no longer needed for the uses of our Church, it might be moved to Prince Street West, in front of the Willows, under the shadows of Scrivelsby Manor, to meet for a time at least, the requirements of the lately organized Church of a different religious body; but, it soon appeared that it was futile to imagine that a building only one story high, 29½ feet wide by 63½ long, over forty years old, that had proved inadequate for a Town day school, and was not equal to the wants of the Pleasant Street Methodist Sunday School, would do to occupy the foundation of a Church likely to have as large a membership as Zion.

Fortunately Mr. Angus Murray came to the rescue, and offered as much for

*Miss Johnson's most interesting "Historical Sketch on Methodist Sunday Schools in Truro," was published in *The Colchester Sun* 20th October 1897."

the building as Mr. Dickey received for its short removal, to cut in two, and place on his vacant lots on Arthur Street, near Pleasant, opposite residence of Mr. Angus McBeath, where it is expected to become two modern cottages, finished after a classic style of architecture, in keeping with the aesthetic tastes of our fast growing and modernized Town.

Having thought so highly of this old structure on account of the memorable circumstances associated with its past history, which we would like to embalm in our recollections, with a halo of historic glory; in taking our final leave for the new hall, let us not be unduly elated over the changed circumstances under which we may find ourselves. As humble followers of that great and good man, John Wesley, let us not forget that the best of his life was spent in the fields and barns and the poorest abodes of the common people, declaring with the great apostle to the gentiles, that

"God who made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;"

though in contrasting the present with the past history of our church we may well exclaim in the language of our founder:

"What hath God wrought?"

and feel satisfied with Shakspeare,

"There's nothing ill can dwell in such a temple,"

where, with the Psalmist,

"We would rather be a door-keeper, than to dwell in the tents of iniquity."

